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THE MESSAGE OF CHRIST TO MANHOOD. Being the *William Belden Noble* Lectures for 1898. Boston and New York: Houghton, Mifflin & Co., 1899. Pp. ix + 209, with an Appendix. \$1.25.

THE six lectures that constitute this volume were delivered in Harvard University in 1898, on the "William Belden Noble foundation." Mr. Noble was a member of the class of 1885 at Harvard. Though in poor health, he took high rank in his class. From 1888 he studied for two years in the Episcopal theological school in Cambridge, intending to devote his life to the work of the Christian ministry. Owing to increasing physical weakness, he was compelled to leave the seminary, and traveled "in a hopeless search for health." He died July 27, 1896. Mr. Noble was a young man of rare personality, of broad sympathy, and of high spiritual aims. The prefatory note states: "By his untimely death the work which he had at heart to perform in this world was to human vision left unfinished. These lectures are intended to carry on that work in accordance with the comprehensive spiritual ideal he had set before him."

In common with a multitude of Harvard students, young Noble was powerfully influenced by the personality and ministry of Phillips Brooks, concerning whom Mrs. Noble says: "In accordance with the large interpretation of the influence of Jesus by the late Phillips Brooks, with whose religious teaching he in whose memory the lectures are established, and also the founder of the lectures, were in deep sympathy, it is intended that the scope of the lectures shall be as wide as the highest interests of humanity." "With this end in view," the lectures are to promote "the perfection of the spiritual man and the consecration by the spirit of Jesus of every department of human character, thought, and activity."

The lectures contained in the present volume admirably realize the purpose of their founder. They were delivered to Harvard students, and in both contents and expression befit their hearers. Space does not permit the characterization of each lecture. Suffice it to say that in all of them Christ is boldly, strongly set forth as the central need of every man. The culture that would presume to ignore him is plainly and severely rebuked. Though the lectures are concerned with the varied aspects of Christ's message to manhood, the most of them, at least, are joined in vital unity by the insistence of each preacher that Christ's ministry is fundamentally to the inner world of man's immortal spirit, and that his ultimate and mightiest appeal is to the

human will, the true source of character. If man is controlled by Christ, the lectures teach, he will be true to himself, to the family, and to society. All the lectures glorify the ministry of Phillips Brooks, which was directed to the best in every man, and called it forth in loving fealty to Jesus Christ as the Savior and Master of all men. Even Dr. Peabody's address, which is upon Christ's social message, declares that social regeneration waits upon the regeneration of the individual. The last lecture of the volume, "The Message of Christ to the Family," is meager and inadequate in the treatment of its theme, and contains an unfortunate misprint of the title of Dr. Bushnell's book from which a quotation is made, making it *Christian Nature* instead of *Christian Nurture*. These lectures should be carefully read by every minister of the gospel for their scope, for the high quality of their material, and for their clear, vigorous, finished style.

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THE MAKING OF HAWAII. A Study in Social Evolution. By  
WILLIAM FREMONT BLACKMAN, Professor in Yale University.  
New York: The Macmillan Co., 1899. Pp. ix + 266. \$2.

THE annexation of Hawaii gives a national, political, and economic interest to this timely and valuable volume. Data are furnished for a fair and impartial judgment of the value of American missions. The author's testimony to the actual civilizing service of these agencies of culture is rendered all the more impressive because he honestly recognizes the rigidity, austerity, and narrow Puritanism which injured the work of the worthy and devoted early missionaries. The explanation of the gradual disappearance of the native population, one of the most pathetic incidents of contact with stronger races, is very satisfactory, and it should put an end to the malicious and ignorant assertion, sometimes heard, that it is due to the teachings of the best friends the poor creatures have ever had.

The sociological analysis of materials is a searching instrument for the discovery and interpretation of the significant facts in the situation, and it suggests a fruitful method for study of other fields. The author gives a picture of domestic, economic, governmental, and religious institutions in the pagan, transition, and recent periods of Hawaiian history. The merely ecclesiastical factor gains in significance by finding its setting in the social complex of which it forms a vital part.